

THE
HEARTS
Happineffe :

A
TREATISE,
Discovering
The difference betwixt
true and feigned Hap-
pinesse.

By R. S H E E R I N G,
late Minister of the
Word in *Durham*.

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THE

FEAR

HAPPINESS

A

TRAGEDY

IN FIVE ACTS

BY THE AUTHOR OF

"THE GARDEN OF EDEN"

AND

"THE GARDEN OF EDEN"

BY R. S. BARTON

THE MANAGER OF THE

THEATRE

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*To
the Christian Reader.*

HAppinesse is a
word very com-
prehensive, it being
the accumulation of
all things that are
truly good, and is set
down to us in Scrip-
ture under all desira-
ble

ble notions, and expressions of rest, joy, peace, glory, immortality, blessednesse, &c. And therefore is attractive to draw the hearts of all men both good, and bad; even those that neglect the means, would yet attain the end, and those that care not to be holy, would yet faine be happy.

happy. Hence it is
that a man being disa-
bled by his fall to find
out true happinesse,
yet gropeth after rest,
and contentment;
and the busie capaci-
ous soul with a restless
motion, reacheth out
the hand from one
creature-comfort to a-
nother, (as the Bee
that flieth from flower
to

to flower) and yet after all, the unsatisfied thirst of the soul is increased, and will to all eternity, unlesse it pitch on the right object; which by reason of mans nrturall blindnesse, and Satans subtilty and craftinesse, is hard to find.

In a businesse of
such

such moment therefore
that concerns mans e-
ternall condition, it
should be accounted,
and accepted as a
Christian friendly of-
fice, to give sure and
seasonable directions;
which is clearly and
judiciously performed
in this small Treatise,
wherein is shewed;
What this Happi-
nesse

ness is, and how the
heart naturally moves
towards it; who, and
what be the hindrances
from it: the self-de-
ceit about it, the signs
of that deceit; the
souls progresse towards
true Happinesse, with
the Symptoms of it,
with many other sweet
and full expressions
about this subject.

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sometimes a labori-
ous Preacher in the
Bishoprick of Dur-
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but his works shew
that he was a pious
learned man. This
work is commended
to thy serious confi-
deration,] which that
it may prove usefull
to thee, and conduce
to

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to thy eternall Hap-
pinesse, is the desire
of

Thy Christian
friend,

S. T.



THE HEARTS Happinesse.



Instead of a Common-Place, I have chosen a place (which I wish, were more common among all Christians) which I thus stile, *The Hearts Happinesse*. And though it be not usually found (in such termes) in our common places, yet it is the aime and scope of all preaching and praying, next and immediately unto the glory of God. So large is this theame, of the *Hearts Happinesse*, that it truly
A in-

intendeth, & fully comprehendeth
 whatsoever concerneth mans
 well-being, and that mans *bonè*,
 or well-being is the second end of
 all Ecclesiasticall and Divine in-
 dustry, (I hope) no man of un-
 derstanding will bewray so much
 ignorance, as to call in question.
 Therefore presuming, that the
Hearts Happinesse (though no
 common place) may claime privi-
 ledge of place with other such
 like heads in Divinity (being it
 intendeth but that which most
 Divines do in other termes com-
 mend unto the Church) let us
 consider the members which offer
 themselves to our consideration,
 in the anatomizing of this *Hearts*
Happinesse; and those are in num-
 ber twelve.

1. What we are to understand
 by the *Hearts Happinesse* in the ho-
 ly Scriptures.

2. The

Happinesse is.

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2. The Hearts naturall motion
towards happinesse.

3. Who is the chief enemy of
this happinesse.

4. What be the engines with
which the happinesse of our
hearts is commonly hindred.

5. The hearts deceit in the
concept of happinesse.

6. The mysticall cloke, or co-
vering, whereby the heart is most
strongly deluded concerning this
happinesse.

7. The symptoms of the con-
cepted happinesse.

8. The Hearts progression to-
wards true happinesse.

9. The Hearts farewell to all
false flattery.

10. The signes of such a flatter-
farewell.

11. The true harbour of the
Hearts anchorage or rest.

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12. The

12. The symptoms of this true safety, and *Hearts Happinesse*.

For the first of these, which is the signification of the *Hearts Happinesse* in the Scriptures, it will seem to some hard to expound, because we do not read in all the Bible such a phrase of speech as the *Hearts Happinesse*; and how shall that be expounded which is not?

To this I answer with M. Zanchie [in the question of the Creed with the Papists] that though in the Scriptures we find not such an expresse form of words, yet in them we have the substance of such Doctrine: And this appeareth in the text which I have chosen, in that it speaketh of the rest of the soule, which is as much in substance as the *Hearts Happinesse*.
For,

For, the heart and soule are put oftentimes the one for the other, because (as well saith *M. Wilson*) the heart is the souls chaire of state, in which the soul keepeth her residence, so that by peace or rest of the soul, the happinesse of the heart is signified, and when the peace or rest of the soul, shall be declared, the happinesse of the heart shall be concluded. Now that this rest of the soul and happinesse of the heart may appeare, let us consider what be the termes in which the Scriptures do most usually expresse it, and of all the termes which the Scripture useth, we shal find as most frequent these termes of rest: As, *soul retorne unto thy rest, and peace, Psal. 11. 6, 7. and you shall find rest unto your souls, Jer. 6. 16.* so in our Text, *Mat. 11. 29.* the contrary condi-

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tion.

tion is the estate of the wicked, *they shall have no peace nor rest, Isa. 57. 21.* when Christ sent forth his Disciples he giveth them the ministration of Peace, *Luke 10. 5.* and the *Evangelion* is called the Gospel of peace; in which *Evangelion* is the sole happinesse of mans heart contained; and our Saviour Christ hath not [to the inward comfort of his Church] a more glorious title, then the Prince of Peace, and the Son of Peace: and ~~when~~ being to leave his Disciples, had no greater Jewell to leave among them, then the Jewell of Peace, saying unto them, *My peace I leave with you, which is of power to keep both heart and mind, Philip. 4. 7.* So that it is a most clear case, that the happinesse of the heart standeth in true rest and peace. And this tranquillity is mans true felicity.

But

But some will say, what peace is it which the Scriptures intend?

I answer, it is a peace in mans heart, arising from the God of peace, not onely witnessing a reconciliation between God and Man, and so acquitting the man from all guilt and punishment of sin, but also filling the emptinesse of mans heart with true fulnesse, in the fulnesse of God; so that restlesse longing of the mind [which before did cause disorder both in the variety of mentall projects, and also in the sensuall beastly exercises of the corporall and externall members] is satisfied, and so truly quieted, as shall be shewed more at large in the two last Chapters: and to say somewhat more, it is such a peace to the creature in the Creation, that where it is established, nei-

What the Hearts.

ther sin nor Satan can disturb, totally and finally, the law nor conscience interrupt, hell nor the grave cannot diminish from this peace, in the nature of it, how much lesse the losses and crosses of the world, the increase of a Kingdom can adde nothing to it, nor is the losse of life able to extenuate the excellencie of it; all the good works which we can doe, cannot augment it, our humane frailties and infirmities cannot nor shall not extinguish it; and this is the peace and plenty which the people of God find in the Lords pallace. See *Isa. 26. 3.* this rest was fitly typed by the flowing land of the earthly Canaan, and most truly anti-typed in the union of the soule with God; *we which have believed do enter into rest,* [saith the Author to the Hebrews,

Happinesse is.

brews, *Heb.* 4. 1, 2, 3.] and let all men take heed least they come short thereof.

1. *Use.* And if it be so, that the happinesse of mans heart consist in rest and peace [as hath been shewed] we from hence learne these Lessons :

First, that they are far deceived who place [in their conceiving] their hearts happinesse in the multiplicity of what they have, or hope to possesse : For, it could not be, that men would buy their profits, honors, and pleasures at such high rates, nor seek them by so many indirect means, but that they secretly perswade themselves there is a happinesse in the obtaining thereof. For, to speak, as the truth is, the Glutton in the Gospel, *Luk.* 12. is but the Anatomy and epitome of all worldlings

and worldlinesse, who in inlargement of their estates, do secretly consult with themselves, resolving to give their soules rest and ease in such abundance; but marke how wisdom it self doth upbraid his folly, giving him the surname of fool, because he placed his peace in possessions. True it is, that increase of honors, profits, and pleasures doth often vex and grieve the Spirit, and makes the heart more unhappy. But the happinesse of heart doth not consist in them, because they are not able to give peace and rest, seeing they are not that infinite and spirituall fulnesse which mans heart hath lost, and to the which it doth stil re-aspire, *as the Hart for the rivers of water, Psal. 42. 1.* for such is the longing of all hearts, though unknowne to the naturall man,

man, whose understanding is darknesse it selfe, yet is it most apparent to minds inlightened. We will conclude this point with that of the Preacher, *The eye is not satisfied with seeing, nor the ear with hearing*, much lesse doth the hearts happinesse consist in the sensuall objects.

Secondly, this should teach all men to take heed of deeming any estate happy, untill they find the true rest and peace of their hearts, Oh ! that men and women would but deal plainly with themselves, and examine what true rest and peace they feele in the inwards of their hearts ! For, sure it is, that most men have a peace rather of speculation then of power ; the peace of most men consisteth either in the art of oblivion, and neglect of examination, or in
some

some brain-sick supposition of certain parts of knowledge, Theologicall and Divine: from which ratiōnall conclusions are framed to protract time, and to supply the cries of the accusing conscience; but would or rather could this poor soul but stop its ears to verboſitie and flattery, and search its owne condition to the very bottome, then would the emptinesse of the heart appear, and the restlesnesse of the soul become apparent. But how strongly the heart is deceived in the conceit of happinesse, shall be shewed in the fifth Chapter, and then the Symptomes of this disease shall be declared in the seventh. To shut up this my request of examination, know, that if the heart were but truly tried, it would give sure testimony; for if thy heart

heart condemne thee not, thou
hast boldnesse towards God,
1 *Joh.* 3. 21.

3. *Use.* Thirdly, if peace or
rest be the happinesse of mans
heart, then may the poorest
Beggar bee as happy as the
most potent Prince, the ig-
norant Clowne as the most
learned Clerk, seeing they in
the depths of simplicity and
poverty, may partake of the
hearts tranquillity.

4. *Use.* Lastly, it should
teach all men to consider the
things which concerne their
peace, seeing in it consisteth
their happinesse. All men would
be happie, then seeke to know
in what your peace standeth.

To conclude, our Saviour
Christ maketh it as a cause of
the Jewes unbeliefe, viz. their
igno-

14 *What the Hearts, &c.*

ignorance of the things which
did concerne their peace; so
it may now bee said, that
the cause of unbeliefe, and all
disorder in mens lives, and
all hypocrisie in mens hearts,
is because they seeke a hap-
pinesse without the knowledge
of that true being, which is
the peace and rest of the heart,
(even God himselfe) as shall
be shewed in the eleventh Chap-
ter.

15 **CHAP.**

CHAP. II.

The Hearts naturall motion towards true happines.

THat the heart should have a naturall motion towards happinesse, will to some seeme very strange, who at the first hearing, understand not the meaning of this word naturall; for, for the heart to move towards happinesse, seemeth to be good, and by nature there is nothing in us that is good, therefore they conclude, that either our heart doth not move towards true happinesse, or else this motion is supernaturall, and not naturall, as I affirme: Wherefore to satisfie the minds of such, we must consider, that this word naturall hath

a double acceptation, the one more proper and more common with Philosophers; the other more improper and used by Divines; for according to the truth of Philosophie, that only is naturall which is the essentiall quality of a thing, and so it is naturall for a man to speak, for fire to fly upward, for massie bodies to presse downward. But according to Divinity we call that naturall which properly is accidentall; as we say it is naturall for a man to commit sin, yet is not sin any of mans essentiall qualities, for man had his *esse* and his *bene esse* without sin, but because of the accidentall uncleannesse of our nature, through the first act of sin, man is now habituated in all evill; we say that to sin is naturall, and this is true according to Divinity.

vinity. Now in the first and proper sense of the word Natural, must we conceive the heart to have a naturall motion towards rest and happinesse; the truth of which proposition shall be thus illustrated: (where note that in the illustration, I do not only shew it by the examples of good men after calling, but also in men before their calling; yea, in them that never were truly called.)

First, by divine testimony.

Secondly, by naturall reason.

Thirdly, by common experience.

First, if we consider *Solomon*, in the height of his vanity, we may clearly perceive that his heart did move towards rest and happiness, in that he confesseth so often, that he found no quiet or rest of the spirit, heart, or soul, which *Solo-*

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men in all his variety of vanity did so greatly seek for. This is more cleerly recommended unto us in that wretched rich man, and true patterne of all Peasants, recorded by S. Luke, ch. 12. who labouring so much the enlargement of his barnes, &c. had this end, the rest of sou'e, the ease of his caselesse heart was his intention, Ver. 19.

Object. But it will be objected, that this of *Salomon* and the rich man prove that the heart moveth towards rest, but not towards true rest and happinesse, but rather the contrary, seeing that both of them sought rest in wrong subjects, viz. pleasures, or profits, or both.

Sol. I answer, this moving towards rest proveth the moving of the soul in pure desire to Godward,

ward, but the choice of a wrong subject, sheweth the darknesse of the understanding in what the soule in pure act doth presse unto, as by and by will more plainly appear.

Secondly, the reason why the heart doth naturally move toward true rest in God, is this; because the soul (which is a Spirit) is kept by violence of the darke intellectuall and corrupt sensuall, from its proper Center, which is God, so that the understanding part of man ignorant of that unto which his owne soule doth so strongly aspire, (*viz.* God) doth conceit, that it shall at last apprehend some fit Center to give the spirit rest, but in conclusion findeth nothing but vexation of spirit, and grief of mind, so that the heart or soule being kept by violence

sence from God (which is its proper place of being) must of necessity (according to naturall reason) move thereunto, as indeed it doth, though the understanding know it not; and here by the way know, that the understanding knoweth that there is a want in the soule, but knoweth not till it be inlightned, what it is which the soule wanteth and moveth for: The Almighty God which first made the simple and pure elements of fire, aire, earth, and water, did afterwards create and compose of these foure elements compound bodies, the most noble and most glorious thereof being Man. Now according to the naturall constitution of the compound body, God placed them in elements most agreeable thereunto, as the fish to be in the wares, the

the bird in the aire, the worme in the earth, &c. but man (in whose naturall constitution is the most truest mediocrity and equality of all the foure elements) is placed as it were in the midst of them all; for though man being locally in the earth, or rather upon the earth, as shewing that earth is in man predominant, yet man through reason in him seated, can guide and dispose himselfe nearer to fire, water, or aire, as the temper of his bodie and season of the year shall require, his earthly location being such as is not repugnant to his liberty aforesaid.

But to come to the matter intended; that God which gave man an elementish body, and conforme thereunto, did place him in
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an earthly habitation, did infuse into man an immortall soule of a spirituall substance, and not of any elementish condition; so that none of the elements either simple or compound, can be a fit being for the soule of man: therefore God gave the soule a being in himselfe, that as it hath a locall being in mans bodie, so it may have its spirituall well-being in God; it is in the body of man by location, but in God by communication; this being in God is mans true being, this man had at the first, and this is that being unto which the heart of every man, though in darknesse of understanding, doth re-aspire. *Socrates* the Philosopher, in the consideration of himselfe, saw no lesse then the diuine mystery, when he said (as *Plato* reports) that the perfect

know-

knowledge of ones selfe which consisteth in the soule, is in such sort joynd with the knowledge of God, that the one without the other cannot be sincere and perfect. Now as man fell from God, God in his justice did forsake man, so that the actuall union and communion that the soule of man had with God is broken off: Whence it cometh to passe, that the soul being out of God its proper Center, cannot but move towards him, the place of its true being. And so it is, that the soul doth abhor all, and every of the contentments that the curiosity of mans reason doth present unto it; and till in the midst of all sensual and ratiounall happinesse expressing it selfe in the want of fulnesse; so that all contentments are discontentments, and the satisfaction of
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the appetite, but the beginning of a more large desire : And hence it is [which is our experimentall demonstration] that man hath no sooner obtained any thing [which before it was had, seemed to bring peace and contentment] but presently it proveth griefe and vexation to the spirit ; for howsoever to our reason it seemeth, that if we had this honor, that wealth, this land, or that building, such a mans wit, or another mans learning, this wife, or that husband, such children, or such acquaintance, &c. howsoever, I say, unto our reason such things seem to be able to satisfie our desires, and to supply our wants, yet lamentable experience daily proveth, that the more men have, the more they still desire, being as far from content in all sensuall and reasonable fulnesse,

fulneſſe, as they were in their earthly poverty and emptineſſe; yea ſuch as forſaking profits and pleaſures, do give themſelves to a more ſpeciall ſearch and ſeeking after knowledge in Scripture-learnedneſſe, and Clerk-like ſkill, till at the laſt they are able to repeat the hiſtories and dogmaticall places of the Bible, and able by witty obſervation and much cuſtome, to put more queſtions then any Divine is able (*ex tempore*) to answer, though it be ſuch that it be able to contend and conteſt either for ceremony; or, Separatiſt-like, to declaim againſt Church-Government; yea, though it be ſuch as reduceth man into a-ction of externall performance in the duties of Religion, ſuch as is either preaching, praying, reading, ſinging, repeating, &c. and

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that

that through this knowledge man should in conscience stand bound to a daily performance of such duties: all this being short of the communion with God himself, is but the form of knowledge, and shape of piety, and hath no power to satisfie mans heart, as we may daily see in the severall sects and divisions which are amongst men of learning and understanding, and hath been in all ages. If any man would have a further experience of the motion of his heart toward happinesse, let him but deale plainely with himselfe in the examination of the rest and quiet of his heart, and he shall find that notwithstanding he hath many things, yet one thing is wanting, so that the heart is still empty, by which it is most plaine, that there is a
naturall

naturall motion in the heart toward happinesse: For, when once the heart is quieted in God, the proper element of its being, if I may so speake, then it ceaseth to molest the understanding and reason, in seeking either variety of objects, or augmentation of degrees, in all comprehensible things, as a mean of its peace, for it is at peace in the God of peace, which peace passeth understanding.

Quest. But it wil be demanded, if the heart do so naturally seek the true rest, why is it so long ere we find it? Or, how is it that so few find it, and so many never find it at all?

Ans. The reason is this, because the understanding is darke

and blind, concerning what should give the heart rest; by reason of which darknesse, together with the imperfection of the other faculties, as the will and the affections, it cometh to passe, that the most part of mans life (and in many the whole life) is spent in seeking satisfaction to the sensuall and rationall appetites, which appetites are made strong and violent, by reason of the emptinesse of the heart, expressing it self unto the understanding, only in the want of fulnesse. So then the understandings of naturall men know that there is a want within, but what this want is, that they know not: For, thus the case standeth with mans poore soule, as with a child new borne, which child by natural instinct, doth gape and cry for nutriment, and that
for

for such liquid matter as may agree with its tender condition; and if the Nurse through negligence or ignorance, either give it no meat, or else such as it is not capable of, the child refuseth it, and still cryeth in strength of desire, yet doth not the child in this estate, know by any intellectuall power or understanding, what it selfe desireth. But the women which are by-standers, or at least some of them, do know: even so, the poor soule by a naturall instinct doth cry for God, as for its proper nourishment, but the understanding, like a blind and ignorant Nurse, not knowing what the soule desireth, doth zealously exercise it selfe to supply the want, but still misseth the matter, and so the cry of the heart remaineth still unsatisfied, and is as

empty in the middest of all comprehensible fulnesse, as in the greatest want thereof. For, the reason and understanding knowing no other good, doth offer unto the heart a creature instead of a Creator.

Now the understanding in the issue of all, perceiving that there is still a want, doth change the objects, and studieth variety, but in conclusion all is but vanity and vexation of spirit; and thus it is plaine, that the darknesse of the understanding is the cause of the hearts languishing and perpetuall perplexity. The other faculties, as the will and the affections, &c. strongly affecting the sensuall object of carnall contentment, doe also concur to hinder the heart from her desired rest. But as wise and understanding Nurses do reject

ject as unfit, all solid nutriment for young Babes, and do supply such liquid matter as may suit with the longing of the child and its capability; so the soules enlightened, and the understanding subdued, do reject all created and comprehensible good, being unable to satisfie the soule, and doe pant in pure desire (into which the soul is dissolved) for God himself.

And finding him, or rather being found of him, in it resteth. From the consideration of this truth thus declared, we see that the heart or soule hath a naturall motion of it self towards the true rest or happinesse, and that without any intelligence from the understanding; so that the motion of the heart doth rather move the understanding, then the under-
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standing the heart : though the understanding remaine ignorant, till it be inlightened, of what the soule desireth, as it is plain in the example; the child hath a moving towards its nutriment, yet not moved by use of understanding, but by naturall instinct.

And here note, that the understanding may be inlightened, and yet not subdued; That is, a man **may be constrained** to confesse, that it is God, and God onely, which his heart desireth, and from that may both be capable of the highest discourse, and may frame excellent formes of demonstration, according to the very truth.

Yet this understanding not being as truly subdued as inlightened, doth still comprehend

hend what it knoweth, and so is not acquainted with God in actuall communion; nor is the wisdom of this man made foolishnesse; and so this man in the forme of knowledge (as saith the Apostle) is knownely wise, but really foolish, is verbally full, but cordially empty, is strong in wind of words, but weak in act of desire, concerning the true good; and so though exercised in discourse of the most sublime subject, yet is the heart whorishly ranging in the profits and pleasures of this present world.

And thus is the scandall of the truth augmented, and many stumble at the Doctrine of God and of Christ touching the *Hearts Happinesse*, as fearing it to be a carnall conceit, tending to liberty

34 *The Hearts motion, &c.*

berly and fleshly folly. Wherefore let him that standeth take heed least he fall.

To conclude this point, let it reach all men to intreat the Lord of life to discover unto them the object of their hearts desire, that so an end may be put to those varieties, which so vex the spirit, and deferre the rest. Reader, make use of this Chapter.

CHAP.

CHAP. III.

*Who is the chief enemy of the Hearts
happinefs.*

IN this Chapter it is to be considered, that we speak of the Person, Who, and not of the things what, which in the next Chapter shall be declared.

Now, to speak properly of our enemy, it is that old and ancient troubler of mans peace, the Devil and Satan, who from the beginning did attempt this same thing: when in the beginning our first Parents were at rest in God, hee could not suffer it, but doth presently plot the way to disturb their tranquillity, the which by his craft he cunningly accomplished: ever since he laboureth nothing
more,

more then to keep man from rising to that rest from which he is fallen, as envying that man should excell him in happinesse.

Hence it is, that *S. Peter* calleth him an adversarie, and saith, that *seeketh whom he may devoure*. Now the ruinating of mans peace, is this devouring of his prosperity and happinesse ; the reasons moving him hereunto are these following :

1. His malice against the Almighty God, whom he knoweth taketh pleasure in nothing more then in the peace of his people.

2. His envy towards man, whom he hath ever hated.

3. The intolerable disquietnesse that he feeleth in himselfe, this provoketh him with great longing to have all immortall spirits

rits like himself, that is, pencelesse and comfortlesse; neither is it the least part of his grief, to remember, that any should excell him in any degree of happinesse, or that any should partake of that peace which he wanteth.

The fourth and the last, but not the least, is this: because he knoweth, that the peace of mans heart is the onely break-neck of his Kingdome, which is a Kingdome of corruption, sin, and sensuality; for to speak as the truth is, there is nothing that doth truly and unfainedly root wickednesse out of the heart of man but only the true tranquillity of the mind; for though man would gladly crucifie his corruptions, and mortifie his lustfull passions, yet the inward emptinesse of his heart, and the disquiemesse of his mind.

is such an enemy unto him, that it maketh man subject to a world of wickednesse: For the Heart not being at rest, doth (as before was said) presse naturally thereunto; Now, the reason of man being blind, and his senses being prone to give false intelligence, hence it cometh to passe, that the poore heart doth cleave to every new conjecture, or at least is enlarged to adde unto the degrees of some former vanity, hoping still at the last to find a contentment, and this want of peace is the ground of all impiety and wickednesse; for upon this disquietnesse of our minds (as upon the proper object of his purpose) doth the Devill worke: and contrarily, when mans heart is at peace in God, and so become full in that peace and joy passing understanding, then
the

the Devill hath not that hope of prevailing against our soules ; for though he bait his hook of temptation with honor, profit, or pleasure, or any other seeming good, yet is he not like to prevaile, because the quiet heart is full in God, and hath the truth of all those pleasures in God and in Christ ; what can be added to fulnesse, but it runneth over ? Indeed empty hearts like empty hogsheds, are fit to receive any matter which shall be put into them, but the Heart of the beleever, being filled with the joy and peace of believing, doth abhor all such base allurements, as having no room in it selfe to receive such seeming contentments. Considering, that Satan is the onely adversary of our Hearts happinesse, peace and quiet ; it should teach

us to remember, that in all discontentments we blame him that is onely blame-worthy, namely, the Devill; many men will blame fortune, friends, servants, yea, times and seasons, &c. as being the disquieters of their minds, and the peace thereof; but the truth is, that all these things have properly no power to disturb the peace of mans heart, in that they fall out crosse, as they have no power to quiet it, if they come to passe as we could wish them; but it is the Devill with his serpentine subtilty that doth deceive us in this point of our true tranquillity: many think that if outward things did fall according to their purposes and projects, then they should have quiet hearts, but this is a most deceitfull perswasion, and bewrayeth most grosse Idolatry
in

in the inwards of mans heart, ascribing that to a creature and created good, which is proper to the increated Creator of all things, who being the God of peace, hath onely power to quiet and make peaceable the heart of man: And here we are to note, that Satan is the onely begetter of this Idolatrous Conception in Mans mind: for as the chiefe skill of Jugglers standeth in deceiving the eyes and sight of their Spectators, causing things to seeme otherwise then they are; even so Satan doth by all means labour to put a faire shew of peace upon all pleasures and profits, &c. and by the promise of peace doth deceive man of peace; this his flattering is the manner of his working this mischief of mans disquietnesse, as is before-said,
His

His hook is warre, but his bait is peace ; and hence it is that man is perswaded to entertaine so many severall courses, because they all promise peace.

Thus the Devill dealt with our first Parents, promising them a more excellent condition then that in which they were ; namely, that they should be like unto God, but in conclusion doth accomplish their utter overthrow ; thus he undermined mans happinesse, and foules quietnesse, and having man at this restless condition, he laboureth nothing more then to keep him there, by hiding from him, as much as may be, that Center of rest, even God himself, and instead thereof doth present unto man all false and flattering deceits, with the promise of peace, as is aforesaid.

To

To conclude this point, seeing we have so malicious and so cunning an adversary, let it teach all men to bend their prayers to the Lord of life, that he would chain up this roaring Lyon, and that hee would unmaske all his counterfeit promises of happineffe, that at the last we may know by experience, in what the true peace consisteth.

CHAP.

C H A P. IV.

*Shewing, what be the chief Engines
with which the happiness of our
hearts is commonly hindred.*

HAVING declared that Satan
doth hinder our peace, let
us now consider the maine of his
malice, by which he interrupteth
our quietnesse, and we shall find
it to be and consist in his variable
invention, touching the objects
both of our senses and our phan-
tasie and reason.

In the first, he worketh more
frequently and violently upon the
prophane and sensuall liver; in
the second, he is more usually ex-
ercised with the more morally re-
formed man.

That the truth of this Satani-
call

call deceit may clearly appear, we must touch the number and nature of our five senses, as they are orderly propounded in Philosophicall demonstration.

The first and principall of our five senses, is our sight or seeing, the instrument or Organ whereof is our eye, the object whereof is colour: In the use of this sense Satan is most subtile, presenting unto our view many faire objects, and so accomplishing (by that his *deceptio visus*) our disquietnesse; by the object of our seeing he prevailed with our Grand-mother *Evah* in the beginning, for she saw the fruit, and it seemed good unto her, ever since that time the Devill hath plaid the part of a cunning painter, or rather of a skilfull Jugler, in deceiving mans eye by the seeming beauty of its object,

object, so drawing the heart to accomplish the sight of the eye, that it might neglect the proper good of it selfe. And hence it, is, that unto luxurious eyes he doth not onely present that beauty which nature hath placed in feminine faces, but also he doth secretly suggest into such female hearts as to his purpose he can abuse, a desire of an artificiall dressing, such as is most costly apparell, in a most curious fashion, even from the head to the foot, together with cutting and curling the haire, baring the paps or duggs to nakednesse, yea, and somtimes painting their faces like their mother *Jezebel*.

This being done, he presenteth this his artificiall creature [and indeed a monster to nature] to the view of his luxurious companion,

panion, that by the beholding thereof he might hinder the heart, from that acquiring of its proper good, which is in God: And as to the luxurious, so to the voluptuous *Epicure*, he hath the colour of dainty dishes and delicates, to present unto his eye, for him he prepareth wine red in the cup, and beer of amber colour in the glasse, he deceived not *Nero* more cunningly with the amber coloured locks of *Pompeia*, then he deceiveth the eye of *Epicures*, with the colour of dainty pallat pleasures: for the covetous eye, he hath the colour of Quick-silver, and lively Gold, and if they like not the doubtfull trade of Usury, or have no good conceit of *No-verints* force, and vertue, then he can fit their eye with more stable colours, dyed in graine, such as
will

will not change, such as are sand colours, clay colours, and grasse-green, in which he fitly representeth the profits both of tillage and pastures: to the proud he can shew more variety of curious colours, then are to be found in the Peacocks taile, so well is this Satanicall Jugler seen in this *deceptio visus*, or cozenage of the eye: And as with our eye, so with our eare [our second organically power] he is not wanting in any thing, whereby he may hinder our happinesse; the object of our hearing is sounds or voices of every kind, either in concord or discord, in both which Satan is so well acquainted, that he can inchant our eares, that we shall not heare the wisest charmers, the Devil cannot be more ignorant then every foolish fidler, who can well
tell

tell what songs and sounds will best please the company to draw their minds from better exercise, and having no purpose to cure any, but rather to kill all, he will not work by contraries, he hath an intention to gain by his Trade, and therefore he will not crosse the expectation of any which doe suit to his purpose, but rather so soundeth, that he may seem sweet to all: Therefore to the proud he bringeth some harmonious sounds of popular praise, which like a load-stone draweth the vaine-glorious to hunt so much more earnestly to augment the eccho of such vain windy reputation.

Thus he befooleth the foolish with the voice of flatterers; to the greedy he hath the cry of great abundance, the words of
C wealth,

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C wealth,

wealth, and the glory of gaine, which as the under-song of all their intentions, spurreth them forward to forget their true tranquillity; for muscicall minds he hath the pleasure of artificiall concord, and for carnall quarrellers and rangling Lawyers, he hath that mad musick of discord. And thus hath he a string and a straine for every sinfull and sensuall sinners eare.

Our third sense is smelling, the object whereof is savour, and although Satan doth not gaine so much [in my opinion] by abusing this sense, nor so much prevaile by the variety of this object, yet doth he exercise the minds of many in this perfumed airy object of smelling, the truth whereof appeareth in this stinking state of many perfumed fools, lechers, and

of our hearts happinesse. 51

and luxurious, for the most part, of both Sexes. Cato would dis-
misse *Publius* of his allie, and not
suffer him to be any longer Cap-
tain of the Pannomian warre, be-
cause [quoth he] *I never saw him*
retorne wounded from the war, but
I have seen him walk up and downe
the City of Rome perfumed. *Licur-*
gus King of Lacedemonia, saw
well the evill of such perfuming,
when he banished from Lacede-
monia all strange wares. It is
true, that odoriferous smells are
wholsome, and sometimes to pu-
rifie the aire, is to preserve health,
and thus to relieve nature by our
sense were not to live sensuall;
this were to use our sense, and to
make it serviceable to soule and
body.

But the Church of God hath
an Allegoricall favor in the nostril

of her soule, which maketh her love her beloved, and seek him sincerely, which sent is cold in the nostrills of sensuall sinners.

Fourthly, let us consider how Satan doth exercise his skill in our tasting, the object whereof is sweet or sowre, the Organ which is our tongue, and surely if he prevaile lesse by the object of our smelling, he doubleth, yet he trebleth his advantage in the use of our tasting; for of all man's five senses none doth more deceive him, and as it were twitteth him more to a sensuall and sensual life, then this of his tasting; the reason whereof is partly in respect of the common exercise of tasting, and partly in respect of the [almost] infinitenesse of the objects of our tast; nor are the objects of our tast so many in the
simple

simple quality thereof, as it is variable in the manner of compounding; for it is hard to find any dainty dish which our dainty Dames have not severall and different manners of preparing for, thereby to make it more pleasant to the pallate, and as it were to ravish our tasting so much the more; neither is the enemy negligent to take the advantage of this our tasting, thereby to hinder our happinesse: in so much, that whereas in the Scriptures we read of a certaine man that fared deliciously every day, as though there had been no more but one so ill disposed: in our times, lamentable experience giveth us cause to relate certaine men, yea, certain women, yea, certain hundreds, yea, certaine thousands of both Sexes, that fare delicious-

ly every day, yea, voluptuously
and superlatively, superfluously,
every day, yea, twice every day,
if no more. We read of one *Esaú*,
which sold his birth-right for
to please his pallate with the taste
of *Jacobs* pottage: But our age
may record millions of such mon-
sters, which sell their Patrimony
to maintaine their tast, neither
can they be satisfied when they
have wasted their own estates, and
then humbly [with the Prodigall]
go eat husks with the Swine. But
having wasted their wealth, they
make triall of their wits; some like
Aristippus, flatter and faine *Dio-
nysius* or any great man like Para-
sites, till they justly merit that Sir-
name, or worse, which *Diogenes*
gave to *Aristippus*, calling him
the Kings dog. Some [whose
tongues are not so pleasant]
chuse

chuse rather to use the strength of arme, and so by violence supply their wants with other mens wealth: Others use the sleight of hand, by base picking and cutting of purses, and other unutterable crafty shifts.

But as this curiosity of the tast is, for the most part, predominant with the female sex, whose crooked fingers are accustomed so well to carving, that it is the best faculty both of their body and mind, and whose chiefe glory standeth in gormandizing, till they secretly consume their husbands estates, so have they a way of wickednesse more proper to their Sex, to relieve their pallate, and sensuall appetite, even the base prostituting of their bodies to the pleasure of each luxurious lecher, till they have brought their

companions to a morsell of bread, which being done, they [enlarged like hell] cry for new acquaintance, to maintaine the pleasures of their pallates, so that this sin is neither *hic mulier*, nor *hac vir*, but it is the Common of two Genders, and is but too common in all both men and women.

We read of one *Heraclitus*, a great Philosopher, how that he alwaies wept to consider the vanity of the times, in which he lived, notwithstanding he once found leisure to preach a silent Sermon against this pallate-pleasure, and pleasing of our tast; for being requested by his Countrey-men to give his advice in a public oration, how they might avoid the private sedition and contention that was amongst them, he

he goeth into the Pulpit, where their orations were usually made; and saying nothing did in the presence of all the congregation, eat a morsell of browne bread, and drink a draught of cold water, thereby shewing unto his Countrey-men that excesse of eating and drinking was the cause of their ruine, and that moderation and temperance therein was the onely way to preserve peace and love amongst them; for to speak as the truth is, this superfluity of many procureth want in the most, and want procureth much mischief, where grace is not present to sustain the needy condition of the empty-handed.

The last of our senses is touching, which is not so confined in the Organ as the other foure; for all the parts of mans bodie are or-

ganicall in touching or feeling: A man may sensibly touch any object of touching, with any member from the head to the foot: the object of this sense is soft or hard, heavy or light; now in the exercise of our touching the craft of Satan much appeareth, for to the jolly and luxurious companion he offereth the soft pleasures of fine rayment and curious linnen, the habite of those which live in Kings houses, as our Saviour saith, and by continuance of time, he so affecteth their minds and so tendereth their skins, that they neither can nor will indure the hardnesse of harden, no linn is leath weake enough for their silken [yet sinfull] skins; it is to be doubted whether the sending of a second Jonas would bring these Harlots to

to a shirt of haire, and these peoples silk and sattin to sack-cloath.

Thus their sense affecting softnesse, it cometh to passe, that all labour is terrible and hard, most uneasie and unpleasant; so idlenesse becometh the habite both of bodie and mind, and now is this party fit for the Devills purpose.

To conclude, this deceit of our senses, the Devill like a cunning fisher, laboureth to hang us with a hook baited with sensuall objects, and having gotten his hook in our jawes, he doth not, like some unskilfull Angler, by and by strike, to the hazard of hook, line, rod, fish and all; but rather draggeth and draweth us up and downe in the Sea of our sensuall contentment,
or

or water of our wickednesse , till at the last he hath drowned us in our own element; that so the rest of our hearts may be forgotten, and the peace of our minds buried in perpetuall oblivion.

The second engine whereby the peace of our heart is hindred [through the craft of the Devill] is the exercise of our fantasie upon its object, which fantasie or imagination of ours Satan feedeth with a thousand fancies and and foolish imaginations of imperfect shapes; sometimes he deceiveth with the conceit of learning, either this art or that language, in the perfection whereof he perswadeth us lieth much contentment.

But if humane speculation be not able to satisfie the mind, then he hath a more deceitfull invention

of the hearts happinesse. 61

tion to deceive us, and that is the propounding of some forme of religious exercise: And hence it is, that he hath begotten so many new inventions in the Sect-makers of our times, as in old times he hath done heretofore: This is a Sea, and a Labyrinth of distraction, here the poor soul findeth a beginning, but hardly any end; for this religious knowledge is so variable, through the multiplicity of curious wits and contentious spirits, [Sect-makers for the most part] that the life of man is too short to take a view of this variety. Moreover, this exercise favoureth so of duty and obedience, that men are afraid to neglect the earnest exercise thereof. But well doth Satan see how to pass up the mind in the acqui-
ring

ring of such religious knowledge, and so to keep the mind in the acquiring of such reasonable formes of service, that the poore soule may never passe further then the outward court of bodily performance, nor once looke within the most holy place.

Thus hath he blowne and puffed up many which in their externall performance and knowledge, doe even feed and feast themselves as men in dreams, supposing themselves to have all things, and yet indeed have nothing but onely a bladder full, or rather a braine full of windy and wordy conceptions: So fruitlesse is all speculation and knowledge, in respect of quieting the soule or heart; for, As shall be shewed] the soule cannot

cannot communicate with any such comprehensible thing, but onely with God which is a Spirit, and able to fill the Soule with his presence, and so quieteth the restlesnesse thereof, as it remaineth to be shewed in the eleventh place, where we shall speake of the Harbour or Haven of the Hearts Happinesse, and shew it to be God himself.

CHAP.

CHAP. V.

Of the hearts deceit in the conceit of happiness.

IT is the conclusion of the Prophet *Jeremiah*, Chap. 17. Vers. 9. that *mans heart is deceitfull above all things*; and true it is, that mans heart is not more cunning either in simulation of good; or in dissimulation of evill towards others, then it is in this selfe-deceiving, in seeming to it selfe happy in a most haplesse condition: but because *S. John* saith, ch. 20. v. 21 that every mans condition is such as his heart doth assure him of,

Object. Here may some object, that our hearts cannot deceive our selves, though it may deceive others, and this objection is strengthened.

strengthened by that place in the
Corinthians, know ye not your own
selves that Christ is in you except
you be Reprobates, 2 *Cor.* 13. 5. by
which two places it seemeth that
every mans owne heart can truly
tell him what his estate and con-
dition is, whether good or ill.
Moreover, if we should deny this,
that mans heart is able to give
him true testimonie, then should
we crosse this truth, that the con-
science is a thousand witnesses,
and so should we be forced to run
into this absurdity of proving
our inward condition and estate
between God and us, from and
by some marke and note from
without in the outwards of our
conversation; whereas to say as
the truth is, all is in the out-
wards of our conversation, ac-
cording as it is in the inward of
our.

our hearts, and all mans testimony to himselfe must be drawne from within, as we must give the Church and the world testimony from without.

This being granted, that the heart doth give sound testimony of a mans estate and condition between God and him, how is it then said, that the heart is deceived in the conceit of happinesse? To which I thus answer, by a comparison.

A Merchant, or any other man that tradeth in the world, hath good skill in Arithmetick, or the art of numbring, by vertue whereof he is very able (no man better) to cast up the account of his estate, and so to know truly what he oweth, and what is due to him from others, notwithstanding he partly through carelesnesse, and partly

partly through fear of beholding the ruine of his condition, foreseeing that he is not so rich as he could wish, and as the world doth judge, he doth neglect the precise examination of his estate, and so esteemeth his estate [though bad] yet much better then it is; for whereas he judgeth himselfe worth little, it proveth in the conclusion that he is ten times more in debt then all that he hath is worth. Where now is the fault? is it want of skill in numbring? No, it is the want of the exercise of that skill; even so it is with our hearts, they are able to give us true testimony of our estate with God, but most neglect to take a true triall of themselves, for the reasons aforesaid. And so it cometh to passe, that the heart is deceived in the conceit of hap-

happinesse. Now that the danger of this rock may be avoided, let us consider how this deceit is framed, where we will observe two things.

First, what is the ground of this deceit.

And secondly, the manner how it worketh.

The ground of this deceit is an incredulity concerning this hearts happinesse; for it is hard to find a man that believeth historically the quietnesse and happinesse of the heart as it is to be considered; to tell men that there is a rest and peace in God passing understanding, seemeth a strange thing to most men; to perswade men that a man may be rich without wealth, honorable in disgrace, joyfull in adversity, strong in weaknesse, and lively in the very point.

point of death ; this to perswade men to, were to make the world wonder : So that it is cleare, that the most part of men are incredulous in this matter of the hearts happinesse. There be many that will confesse that there is but God, and that the Father is the Creator of the world , that Jesus Christ is the Redeemer , and the holy Ghost the Sanctifier, which notwithstanding will affirme it to be a great presumption for any man to be assured of any happinesse in God or in Christ, which is all one as to deny both God and Christ; for no man truly and experimentally knoweth God, but he which is established in him as the only good of his heart and soul.

But to let such passe, which in opinion deny such assurance , let

70 *The hearts deceit in the*

us consider how grossely they faile, which do in opinion allow of the possibility of this assurance: for though many may be found which do confesse that it is possible to come to such an assurance and happinesse in God, yet will they not believe, but that this assurance is up and down according to their working, better or worse; neither will they believe that the peace of the heart standeth in the soules communion with God, but that it dependeth upon such evidences as they have drawne from the conformity of their wills, affections and actions, to their literall knowledge; so that it cometh to passe that none are so unbelieving in this point of the hearts happinesse, as those which have acquired a brain full of verball knowledge, with which they

they are puffed up. Infidelity being the ground of this deceit, let us conſider how it worketh; the manner how it worketh is by a proud puffing up the heart in a very high conceit of what it hath acquired, and this pride is ſupported by two deceitfull props.

The firſt is conceit of things future and to come.

The ſecond is neglect of things preſent, which we thus declare.

Infidelity poſſeſſing the heart, hence proceedeth pride, ſtoutly oppoſing the hearts happineſſe, with one of theſe two arguments following. That is, either like *Corah* and that company, they tell the ſons of *Levi* they take too much upon them, to diſcourſe of ſo high and transcendent a ſubject as the Peace and Happineſſe of the Heart, or elſe in a Scrip-
ture-

ture-learnednesse, and a verball knowledge they labour to maintaine as the onely happinesse of the heart, that estate and condition in which they stand, for not having grace to humble themselves to the true annihilating of their acquired and put on formes of knowledge, it must of necessity follow, that they must defend that estate in which they stand; the props or supports of this condition, and bold maintaining, are as before is said.

First, a conceit of future things, for when a man doth truly looke into his spirituall estate, and so examineth the fulnesse of his heart, he presently findeth a want and an emptinesse of contentment, yea, in the midst of all externall fulnesse; but now he in this estate of emptinesse, doth be-
foole

fool himselfe, perswading himselfe that it shall be well with him, when he shall have accomplished such and such projects as his mind intendeth: And thus he putteth off this present time in expectation of future good, which is nothing else but the malice of Satan against our Hearts happiness.

The second prop upholding the infidelity and pride of our Hearts, is neglect of examination of our present condition and estate, for the most part of men are seldome drawne to enter into a true examination of their owne condition, and so it cometh to passe, that they conceit themselves happy in a haplesse condition.

Thus we see the hearts deceit in the conceit of happinesse,

D : the

74 *The hearts deceit &c.*

the ground of Infidelity,
the manner how it worketh, by
pride, the props of its sup-
port, conceit of things fu-
ture, and neglect of things
present.

С H A P.

CHAP. VI.

*The mysticall cloake or covering
wherewith the heart is most
strongly deluded concerning
this happinesse.*

HAVING shewed in the former Chapter, that the Heart is deceived in the conceit of Happinesse, (and that most commonly by one of these two deceits, either a vain confidence in things to come, or by a carelesse neglect of the present condition) it shall be necessary that we now come to shew a third and a more mysticall manner of deceit, then yet we have touched. And this I the rather signifie in a Chapter by it self; partly because it requireth a large
D 2 dilation

dilation, and would have the former Chapter over-long; and partly because it is more proper to some people then the former deceits, being spun in a small thred, and so very mystically deceiving, as shall be shewed.

We read in Holy Writ of a mysterie of godlinesse, and that is Christ manifested in the flesh: we read also of a mystery of iniquity, and that is a fleshly manifestation of Christ; for, as the true manifestation of Christ in the flesh is a godly and a great mystery, so a fained and a false manifestation of Christ is a great yet a fleshly mystery; and if there be a mystery of iniquity, no marvell if Satan mystically cloak the minds and hearts of men, that they should not perceive

ceive the truth of true happinesse.

But in short, to tell what this myſtical cloak and covering is, which ſo ſtrongly deludeth our hearts happinesse, it is a fair, yet a false flourish of religious exercises. Many things there be with which the heart of man is deceived, but none may be compared to this, in respect of the close and crafty deceiving, which in it is contained. In the declaring whereof, let us observe three things.

First, the truth of the assertion, that a flourish of religious exercise is a speciall deceiver of mans heart of the true happinesse.

Secondly, let us consider the reason of this religious deceit.

D 3 Thirdly,

Thirdly, we shall note the manner how it worketh to deceive the Hearts happinesse. That religious exercise doe deceive men of their hearts happinesse, seemeth at the first a very strange position; for it rather seemeth that sensuality, and fleshly pleasures and profits doe deceive men, then religious exercises, for too few, God knoweth, will some say, are religiously exercised.

To which I answer: It is true, that very few are religiously exercised, if we speak of Religion, and religious exercises, as they are in truth and indeed in the account of Almighty God, who is that true *Kardiognostes*, and searcher of the heart. Nor are any deceived with the truth of Religion, for it is nothing else but

but God in Man, conſforming man to his own Image of righteousneſſe and true holineſſe. Now God cannot deceive: but that there is an exerciſe of Religion ſeeming true, which becometh the ſtrong deceiver, and moſt myſticall deluder of our happineſſe, is the Proposition that is affirmed, and remaineth to be proved.

Let us now come to the proof of this point, conſidering it firſt in the rude and ſenſuall multitude, and then in the more ſeeming religious, and we ſhall evidently perceive that the religious exerciſes of men do moſt ſtrongly deceive and delude the Heart of happineſſe; the rude multitude of ſenſuall livers, whoſe belly is their beſt god, & which in truth of heart do no

D 4 ſacrifice.

sacrifice but to *Bacchus*, *Apollo*, or *Venus*, &c. [these I say, are not so much deceived of hearts happinesse by their sensuall exercises (though by them they be hindered) as they are by the exercises of their Religion, such as it is, better or worse; for in that they have the name of Christians put upon them in Baptisme, and for as much as they do often repeat the Lords Prayer, the Apostles Creed and the ten Commandements, and in that they come sometimes to divine Service, and to heare a preaching upon Gods good Sunday (as they say:) and seeing that at Easter they do receive their Riteings or the Lords Supper: Hence it is that these people will not be periwaded, but that their condition is most happy,

py, and he that goeth about to discover their haplesse estate, undertaketh a most fruitlesse undertaking.

Now, did not these men performe any exercise of Religion, it were much more easie in the eye of reason, to perswade such men that their case were miserable and wretched; but now when any man reprehendeth their vaine condition, and bewrayeth their vanity, they by and by flie to the Castle of their religious exercise, and in it they shroud themselves, as being equall in profession with the best of Christians, and *quid ultra*, what needeth any more? But God forgive me, or the like abrupt ejaculations: and if such men as these have after some drunken fit, or after some fear-

full blasphemous Oaths, any inward dejection of spirit, though far short of *Ahab*, both in nature and time, then they conclude themselves very penitent persons; and thus they set up themselves in their religious condition: As well may a man perswade these men that they are not men, as perswade them that they are not true believers, and in a most happy condition: if it were possible to perswade these men that they are irreligious and unbelieving, and that they were of their father the Devill, whose work they doe, then were they in the way towards happinesse: but the first is not likely, therefore not the second.

Thus in the very rude multitude we see that religious exercise

cise doth most strongly deceive; it was the too much confidence the *Ephesians* had of their *Diana*, that kept them from the receiving the faith of Christ, even so it is at this day with many, they have a forme of believing, and of serving God, which secretly they doe adore and worship, accounting it so good, and so great a *Diana*, or God-service, that they neither can nor will receive any light of truth. It is strange to consider how contrary men are to themselves, for it is every mans opinion, and conceit, that faith without works is a dead faith, and no faith, and this is most true, notwithstanding these men

men themselves living most ungodlily and wickedly, will not acknowledge that they want faith, nor hear that they are unbelievers; so strongly are they conceited of their Faith and Religion. It was a good saying of *Alexander Severus*, and some others, *that the best learning was to unlearn what was learned amiss*; so I say, that it were the best lesson for all seeming religious men, to unlearn their faith and religion, and to acknowledge it for no faith, and no Religion.

But to passe from this demonstration drawn from the prophane multitude, in whom this truth is least apparent, let

let us come to consider it in the more precisely religious, and it wil appear that by how much more men have been strictly exercised to the view of the world, by so much more they have been deceived. Of all the people in the world the Jewes were most religiously exercised, and amongst them the Pharisees were most devout; yet Christ telleth the Jewes, that they did not know the things which concerned their peace. The Pharisees had a good opinion of their Religion, as is plaine in him that would give God thanks, that he was not as other men were, and yet for all this they received not Christ the Son of Peace, without which no true peace can be.

be established. And as of old,
so in these our days, those that
are most devout and forward
in the exercises of Religion,
are in that their performance
most mystically deceived in
this point of true peace. The
Papists, and the most devout
amongst them, the Jesuites,
plainly shew, that they have
no inward peace, in that they
daily plot so many policies
to augment their degrees of
preferment, whereas if they
were at peace in the inwards
of their hearts, then had they
preferment enough, though
in never so low a condi-
tion.

Hence it is, that they as
we, and we as they, run from
opinion to opinion, and can
abide in, no condition with
any

any content, because we have not this inward peace of the heart : Hence spring all Sects and all divisions amongst both Papists and Protestants.

And to conclude this point, it is most apparent, even amongst us both Preachers and Professors, (which to our selves, and to the eye of the world, seem most religiously exercised) that we have no peace ; for though we in the secrets of our hearts praise God , that he hath called us from our vanities; and that he hath made us to abhor those vices, in the which our neighbours do wallow and tumble, and so blesse our selves in a conceit
of

of a better estate; notwithstanding it is most clear, that the true peace of the heart we have not known, in so much, that every one of us (for the most part) do seek our selves, and our own ends in all our courses: and are glad to patch and piece out our contentments with gain and glory, and vaine boasting of our owne praises, oftentimes opening our mouths against others, secretly begging commendations to our selves.

And more then all this, we must have our dishes, our dainties, and our sweet morsells to support our empty hearts, yea, our possessions must be enlarged, our buildings

things must be beautified, and too little to satisfie our restlesse soules, and which do clearly shew, that though we have a Religion that speaks of peace, yet our Hearts are not establiſhed in the God of peace; for were the soule once at rest, and so the heart made truly happy in God, then as we did injoy one thing above all, so should we injoy all things in one, and in that one thing would all other things be contemned as dung, and as things of no esteem; but this earthly hungering sheweth the Hearts emptinesse in all.

Now what hath deceived
us?

90 *The Hearts Delusion*

us? even our conceit of
the goodnesse of our Re-
ligion,

Quest.

But some will demand a
reason, why religious ex-
ercises do so mystically de-
ceive?

Answ.

To which question I thus
answer: The Lord according
to his divine wisdom, hath
seated in all men a certaine
Character of his divine
power, which divine pow-
er seated in mans soule,
doth hinder mans heart
from contentment in anie
created good, and doth
cause the soule to re-a-
spire to that *summum bonum*,
the

the chiefe good in God himself.

Hence it cometh to passe, that man is easily perswaded, that his chiefe good doth not consist in any naturall or bodily parts, or sensuall exercises, though through strength of sensuality man be wholly, for the most part, sensually exercised.

The truth of this is plain, in the confession of most prophane and ungodly, who in words do expresse that their hope is in God above all, unto which they are forced by the power aforesaid. Now when man in the power of the naturall conscience, and by vertue of this divine Character is forced to fly
from

92 *The Hearts Delusion*

from all its sensuall pleasures, as unable to give it any contentment, then he leaneth upon the reed of his Religion, such as it is, better or worse; if his religious exercises be more cold or neuterly, then his conceit, and so his deceit is so much the lesse; if his religious exercise be more devout and zealous, then his conceit and deceit is more strong, for as much pride doth alwaies attend such verball knowledge, and bodily exercises.

But lest some should stagger at this doctrine, as though the overthrow of all religious exercises were intended; and as if all religious exercises

ses may deceive; I will therefore shew how this false flourish of religious exercise doth deceive, and so conclude, how that the body and truth of Religion, neither doth nor can deceive.

The manner how this religious flourish doth deceive, is by reason of that sympathy and agreement; which is in part between such bodily exercises, and the true Religion: But more especially in respect of that sympathy, which is between such bodily services, and that naturall disposition to Religion, which is in every mans heart; for, (as before was said) there is by reason of the
divine

94 *The Hearts Delusion.*

divine Character in mans soule, a disposition to adore, or worship somewhat, as more supreme or excellent then it self.

Now mans understanding being darke, yea, darknesse it selfe, man doth entertaine such a forme of religious exercife, as it seemeth best to the darke and blind reason, being spurred on by that sparke of Divinitie which remaineth in the Soule, or Conscience; notwithstanding this reason (which is darke) being set awork by the instinct of nature, is never able to reach anie sound or supernaturall truth, although it should by
literall

literall learning, and Clerk-like cunning, dive never so deep into Scripture-learnednesse; but contrariwise it reacheth a forme of knowledge, and a forme of bodily working, and worship, ship, either this way or that way, as it seemeth best to everie mans reason and judgment, to understand the Scripture learning: For, though all Sects say, they will be guided by the Word of Truth, yet is the Word of Truth one as God is one, and they may according to their severall constructions of Scriptures, and conceits of their owne wisdom, seem to make good their opinion; all which formes
of

96 *The Hearts Delusion*

of religious exercises of knowing and obeying (being comprehensible to mans reason) doe carrie in them a certaine likenesse unto that naturall disposition which is in man, to be religious: so man in this estate and condition is still in the outward Court of bodily Service, having more or lesse zeale of God, but not according to knowledge, that is, not according to that supernatural knowledge which cometh from above, called by *S. James* wisdom: neither do any such bodily works know God according to the verie truth.

It is life eternall, to know God,
and Jesus Christ whom he hath
sent; But this knowledge is not in
speculation, or verball discourse;
but it is the power of God making
known to the soule, that power
of love which passeth understand-
ing; for God is love, and he that
knoweth God, knoweth love, and
he which loveth not, knoweth not
God. 1 *John* 4. 8. This knowledg of
God, is wrought by the finger of
God in the emptying of the soule,
of patten-on forms of knowledg,
which are according to the dark-
nes of naturall understanding; and
by making high things low, & the
soule that is rich poor, in the best
of her performance; so that now
the soule is naked and stript of all
her naturall power; is brought to
the carkas and body of truth; God
himself without figure or forme,

98 *The mysticall Cloak,*
not knowable to the understanding ; (which judgeth only of species) but by act of communion made known to the soule , in the experimental acquaintance ; which the understanding perceiveth not by discoursing of it, but by being subdued in it. This man having acquaintance with God, his heart is established with grace, not with meates : he knoweth the secrets of the Kingdom of God ; which are to many Clarkes great parables : and so is this man truly resolved, that the Kingdom of God commeth not by observation, nor consisteth in meate, or drink ; but in righteousness , and peace, and joy in the Holy Ghost. This is that Body of Religion, which deceiveth none ; and is received but of some.

CHAP.

СНАР. 7.

Shewing the Symptoms of the conceited happiness.

But that the conceit, & deceit of the heart, may more fully appear; let us consider, what be the signes of such supposed peace. The signes of this supposed happiness, are no lesse divers, then are the degrees of such false perswasions: for as men are more or lesse in the degrees of this false perswasion (according to the degrees of their literall knowledg and bodily working) so do they giue severall signes & Symptomes, of their hearts deceit: all which (respecting brevity) I shall comprehend under four heads. First, a more gross sensuall life. Secondly, a more

close

close sensuall life. Thirdly, a verball vaine boasting of Religion. Fourthly, a most excessive exercise, and bodily performance, in things religious, together with mutation, in the formes of such services.

The first signe to be conceived, (which is the gross sensuall life) is most proper to the vain and prophane multitude; for albe- it, they have (as hath been shew- ed) a forme of religious Exercise, wherein nuterly and coldly (at certain times) they exercise them- selves; and in which performance, they place their hope of happines: yet it is most plain, that the way of peace they never knew, seeing their more then bruitelesse life, is so visible to all men. Some of them prosecuting their humours with most fearfull and blasphemous Oaths,

Oaths, calling into their carnall minds, the parts and passions of our Saviour Christ, as his body, blood, wounds, &c. together, with a most prophane using of the name of the most high God; nor being satisfied with this blasphemy, they dare proceed to higher impiety, in swearing by the Creatures, and most commonly by which is least known of men, namely the soule, a fearfull sinne, yet very common in these *Northern* parts; and that which doth aggravate this their sinne, is the carnall occasion them hereunto moving, (meeting them amongst their pots, and pot-Companions) which to name, were needles, & endles. To this we may adde that worldly wollowing of the cōmon worldlings in all sensual pleasures; eating till gluttony, and drinking

till drunkenness. Others in their apparell, braving it, and out-braving it ; not only according to , but much exceeding their meanes , though still short, of their ambitious minds. Others there be, which persecute their luxurious and beastly pleasures, in which they manifest the emptiness of their hearts. Thus in short, the common prophaneness of the rude multitude, doth plainly shew that there is no peace established in the heart, seeing that (notwithstanding their religious exercises) they lye drowned in sensuality; in which secretly, their hearts seeke, and (for a while) finde peace, And here let us note by the way, that the emptiness of mans heart, in the want of God, is the spur to all prophaneness, and ungodliness whatsoever; whether more gross,
or

or more close. The second Symptome or signe, of the hearts emptines; is a more close sensuall life, and this is to be applyed to the civill honest man, and to the most part of the verball professors of Religion; for it is true, that some men, partly for feare, and partly for shame, do take the bit of reason into their moutnes; and with the reynes of discretion, they bridle, and refrain the grosser part of sensuality: so that the world can not tax them of whordoms, drunkenness, blasphemies, &c. notwithstanding, those which have eyes enlightened by the light of grace, may plainly see and perceive, that these men live in a very sensuall life: But it is more closely and covertly, then the prophane man doth; *for some are wise to do evill faith the Prophet,* and such are

all close sensuall liuers¹, who by crafty wyles work their wickedness. These close sensuall liuers declare the love of their hearts, to the sensuall objects by secret self-seeking, in all matters of moment and high consequence; for (if we mark them) they do cunningly steale praise and commendations to themselves, and underneath communicate with increase of riches, sumptuous buildings, & curious dyet; in all which the peace of their heart standeth, & not in God: and but that these things are maintained to the contentment of their sensuall appetites, their hearts would break with grief and sorrow, through the emptines thereof. And though these (wise men) carrie their sensuall life so close, that they are not so commonly perceived as the

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the gross sensualls are: yet doth it so farre appeare (to the godly wife) as to bewray the emptiness of their hearts, in God and in Christ; and often times, God doth discover these Hypocrites, that they shall drink either to drunkenness, or to fulness; and some times their close-carried luxury, breaketh out to a publique declaring; wherein the contentment and peace of their hearts did stand when they seemed to the world to be at rest in God. This close sensuall life is a manifest signe of the hearts emptiness. The third signe, is a vain glorious boasting in religious performances; such as are publique prayer, and Thanksgiving, reasoning, and disputing of Religion, framing of a sorrowfull countenance, pittifull formes of speech, abrupt eiaculations, smir-

F 5

ring

ting of the breast, rowling of the eyes upward towards Heaven, with a passionate moving of the hand; to which is annexed many a sigh and groane, *Rom. 8. 26.* which are not those inutterable ones, proceeding from the spirit; But those Pharisaicall ones, proceeding from vaine glory.

Thus, the body being artificially framed, and all the members and motions thereof, fitly composed to a (seeming-holy) declaring of a very zealous condition: Now the corruptions of the time are blamed, the Antichristian Government of the Church is condemned, the condition of the prophane is highly adjudged, and in all this, himself secretly justified.

Now though such things (as I have named) do (in the nature thereof) arise and proceed from
true

true zeale, yet do they carry the party into his private Chamber or closet, or other secret place, where the soule doth inwardly mourn, for the corruptions of it self and others, *Jer. 13. 17.* as witnesseth the Prophet in a phrase worth the noting.

Our Saviour Christ doth in express words, forbid the sad countenance, and the disfiguring of the face, and doth appoint secrecy as the upper place of all religious performance. *Mat. 6. 16.* For well knew our Saviour Christ, that that heart, which was full in God, needed not the eccho of vain glory to supply its want. But the truth is, that all such frothy, and windy foolishness, is a plain declaring of the hearts emptiness. For then do Hogheads sound lowdest, when they have least within

within them. The fourth and last signe, is an excessive exercise of religious performance; together, with the mutation of such exercises.

And this *St. Paul* did perceive to be the very God of some men in his time, and therefore telleth *Tymothy*, (that he might instruct others) that bodily exercise profiteth little, and as some read nothing, and doth oppose thereunto godliness; *1 Tim. 4. 8.* as being another thing then bodily exercise, & saith that it is profitable, &c.

But such is the mystery of iniquity at this day, that many men know no other godlines, but bodily exercises, and can hardly admit of any distinction between them.

These bodily exercises, & the excess thereof is manifest to be manifold,

nifold, in all sects and sorts; such as is their often fasting, often seeming to pray, (I say) seeming, for many pray, and pray not, because prayer is nothing else but the conference of the soule with God (as well saith St. *Augustine*.) To this we may adde the bareing of the knees, the putting on a shirt of hair, whipping, scourging, much preaching to the wasting of the spirits, and consuming of the body, and this is called a constant performance of duties.

These exercises are mutable and variable, according to mens knowledge, and the streame and straine of that Ministry under which they live, so that all sorts have their severall services, yet all bodily, and for the most part only bodily.

And it must needs be so, for
men

men having no rest nor peace in God, do labour to establish a peace to themselves in the multiplicity of bodily exercises: hence it is, that if they omit their service, they have no peace all that day, and if they perform their devotions, then they have peace, whereby it is plain, that their peace is only in bodily working.

And it cometh to passe, that so many gawdies must be run over, so many prayers and repetitions must be used, so many Chapters must be read, so many Psalmes sung, &c. or otherwise the heart is unquiet.

Now these men hearing of any new way of worship, (which cometh in the cloak of Scripture-learning, and hath a shew of truth founded from the letter of the bible) which worship seemeth
more

Of conceited happiness. 111

more devout and zealous, then that in which they are established, as it will easily so appear, to a zealous and devout bodily worker; especially if the teacher of that new way, can but frame a sad and demure countenance, and with a grace lift his hand, and his eye towards Heaven, with some strong groane in the declaring of his newly conceived opinion, and that he frequently used this phrase, *of the glory of God, &c.* these men I say are by and by of another opinion, supposing to themselves; that God hath made known some further truth unto them; for they are unestablished in any way, and are constrained to cast of all waters, if they be zealous in the bodily workings: for of such I speak, and not of prophane worldlings, nor of lukewarme

warne professors, but of devout zealousnes; such as have a zeal of God, but not conform to knowledge.

Now all this excessive bodily working, and the varieties thereof, do plainly shew and declare the emptiness of the heart: for as much as the true worship of God is more inward and spiritual, as God himself is a spirit. The true service of God, is in a profound silence, and inward intention towards God, declared (to God) by groanes which partly the soule cannot, and partly it will not express.

And if this truly devout soule fall into any bodily exercise, (as often it doth) such as is the uttering of the mind to God, by vocall tearmes; then is he in his Chamber or place of most private repose,

pose, and his door shut, or at least himself hid from the eyes of men, as much as may be.

And if by his place or degree in the Church, or Familie, he be urged to performe duties Religious, either more or less publique; then in such performance, he laboureth more to forget such affected gestures and actions (as is the sadness of the countenance, &c.) then any way to frame his body thereunto, and so serveth God in more depth of spirit, and heart-cleaving to the love of truth.

Hence it cometh to passe, that when the bodily performers behold this mans service, they by and by judge him weake, or cold in religious exercises: but the wise in heart perceiveth that he is inward with God.

*The hearts progression towards true
happiness.*

NOW in the eight place, we are to consider the progression; or going forward of the heart to true happiness: in the handling whereof, we are to observe a very speciall and peculiar difference, between this eight Chapter and all the former; for all the former parts have their use and exercise in a natural man; but this (and consequently all that follow) is proper to the elect Children of God; for thus the case standeth, that the natural motion of the heart (declared in the second Chapter) doth press mainly towards rest: but it is so violently interrupted, and hindered by the enemy *Sathan*, (in
the

the subtile use of those Engines
(the objects of our senses, and
phantasies spoken of in the fifth
Chapter) that the heart (of the
naturall man) can never find any
out-gate from his sensualities, and
formalities, or make any pro-
gression to any properly called
supernaturall good: but sticketh
still in one created good or ano-
ther; either more grossely or more
closely to a sensuall life, or at least
standeth inlived in the bodily
performance of some religious
exercise, according as it hath been
declared in the *Symptomes of the
conceited happinesse*, Chap: 7. but
contrariwise the heart moved by
the finger of God, though for a
time it may be hindered by crea-
ted contentments (as was *Salomon*)
yet at the last, it breaketh
out (as a prisoner from the pri-
son)

son) from all those things wherein it was insnared : And as a Ship, having a faire wind, waigheth Anchor, and delayeth not; so the soule, in feeling a sweet gayle of grace, filling her sayle (which is desire) doth put forward for a more happy Haven, then yet she hath been acquainted withall.

And this is the progression of the heart toward true happiness. In handling whereof let us consider 4. things.

First, the truth of the assertion, that there is such a progression.

Secondly, in the nature of it, and wherein it doth consist.

Thirdly, the consimilitude that is between this man and a natural man, before this Progression.

Fourthly, the dissimilitude that is between this man, and all such
as

as have not entered their foote into this progression. For the first, that there is such a progression, and out-going of the heart from sensuality, &c. it is most cleare in *Salomon*, who for a time did wallow and sport himself in all sensuall delights, and in them expected a rest to his soul; but at the last was forced to confesse, that all is but vexation of the spirit; he maketh progression toward the feare and love of God, as his book of retractions doth declare.

The prodigall Sonne did for a time seeke contentments in vanity, at the last set saile towards his Fathers house: *St. Paul* doth not unaptly point at such a progression, when in the *Philipians* he saith, *Phil. 3. 13. he did forget those things which were behind, and did reach forth*

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forth unto thoſe things which were before.

And though in ſpeciall manner he hath reſpect in that place to the degrees of Chriſtianity, and in the further conforming of the man to the Image of Chriſt: yet cannot *Paul* have forgotten, that out-going of his heart from all that fleſhly and worldly glory, wherein (according to the fleſh) he had cauſe to rejoyce, verſe 4. of that third Chapter: doth that place give a ſlender confirmation of this truth, where *Paul* ſaith, *that when he was a Child, he ſpake as a Child, &c. But when he came to be a Man, he put away Childiſhneſs?*

The truth of this expreſſion is ſo well known (to the ſoule experienced in the truth of Godlineſſe) that it needeth no prooſe:
and

and the Myſtery of it is ſo great and ſo farre above the naturall man, that it is altogether hyperbolicall and incredible.

The ſecond point is to ſhew the nature of this progreſſion, what it is, and it ſtandeth in two things.

Fiſt, the putting off of all conceits, and comprehenſible good.

Secondly, in putting on pure deſire towards the unknown and comprehenſible good.

For the fiſt. The Child of God is brought to a true diffidence, & diſtract in all his carnall, and created confidence, whether they were ſenſuall pleaſures, or externall religious exerciſes, or both.

And as we read of the Snake, that creeping through a hedge,
ſhe

she leaveth her skin behind her: even so the Christian heart is truly stript of all putten-on contentments, either in this thing, or in that thing; and so is become truly poor, miserable, and naked; so that notwithstanding, he could say, as *St. Paul*; *If any man have cause to rejoyce in the flesh, much more I, yet will this man glory in nothing save only in infirmities, & that to the shame and confusion of his own face: And thus with the Kings Daughter he forsaketh his Fathers house, and with Abraham leaveth his native Countrey, to seeke dwelling in a Land, as yet unknown.*

The second point is putting on of desire. The poor soule beaten, (by the ministry of Christ) out of its contentments; is now dissolved

ved into deſire, and is nothing elſe in ſenſuality, but pure intention, and as the heart brayeth for the River of water, ſo longeth this ſoule for God, and to be known of him, whom ſhe knoweth not. And thus (as the ſpouſe) ſick with love, and raviſh'd with deſire, ſhe ſeeketh him whom her ſoule loveth.

In this ſtrength of deſire, all other deſires and intentions are drowned; ſo that this ſoule hath no entertainment for carnall and fleſhly deſires, but ſuch as is cold and careleſs, as being much more willing to be freed of them, then to be exerciſed in them.

And as it is with naturall men, their religious deſires are cold, and the deſires of profits and, pleaſures, do drown all divine intentions: ſo is it on the other

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ſide

side with the soule of the Christian where he entereth his foot into his heavenly progression. But some will say, what doth this soule desire? I answer, that which is unknowable, even God himself.

Thirdly, we are to consider the equality that is between this man (in this progression, that is to say, before he undertaketh it) and a meere naturall man.

Now to speak, as the truth is, he is as like to a naturall (before this progression) as one egge is like another; for, the soules of all men, both elect and reprobate, are in the same condition, empty of the true good, and naturally moving towards true happines, as was shewed in the second Chapter; so that till the Arme of of the Lord be revealed, (bring-
ing

ing the soules of his people out of all created contentment) the Children of God and the Children of the world, do answer each other in a true sympathy, & consimilitude of like condition.

Fourthly and lastly, we are to note the dissimilitude and difference, that is between the Child of God (after he is entred into this progression) and the naturall man.

There was not more consimilitude then contrariety; for the Child of God in this Estate, surpasseth the naturall man, in the object of his desire, seeing he aspires to nothing under God himself, so transcendent is his desire.

This man laboureth to know that which passeth knowledge, and his chief care is, to beat down

the working of his wit, and to keepe his understanding from curiosity of speculation, as knowing it to be a great hinderance to the act of his soules Communion with God.

Hence it cometh to passe, that this man is a wonder to the world and to all Sectaries, for they have all their knowledge, such as they can in reason comprehend, which maketh them such apt disputers and cunning cavillers, and causeth so much division, and accomplisheth so many Sects. Also in the degree of desire, the man in this *Progression*, differeth much from a natural man; for this mans desire is most strong, yea stronger then death, and most constant without variety of objects; and so is his understanding drowned in this one thing whereunto his
heart

heart presseth : so that variety of particular questions are most grievous and burthensome unto him. But contrarily all naturall men, yea, the greatest of our literall professors, they are occupied in and about so many particulars of knowledge, that, that Ministry which is exercised about this one thing, and terminateth all in one, is unto them as ridiculous, as the song of the *Cuckee*.

Notwithstanding he which is the truth, said, there is one thing needfull. And as the naturall mans intentions are variable, so are they weake (in comparison of the godly mans desire;) for according to that opinion of *Philosophy*, strength united is more strong. So then it must of necessity follow, that that man which is withdrawn from many things, and

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hath his desires bent wholly in one thing, hath a more forcible and strong intention; as in our *English* Proverb, he that hath many Irons in the fire, must coole some of them; so those men which mind many things, have less fervor in all their intentions, and also lesse constancy. But the Child of God (once entred into this out-going and progression) marcheth valiantly in the degrees thereof; till at the last he come to that happy Haven, God himself, as it is to be shewed in the 11. Chapter.

CHAP.

CHAP. 9.

*The hearts farewell to all false
flattery.*

THe heart resolving such a
progression towards true
happines, (in this out-going from
it selfe, and all comprehensible
good) doth now take her *optimum*
& *ultimum vale*, her last & best
farewel, of all those flattering de-
ceits, wherewith she was detained
& kept from this aspiring towards
the true good. And here (as in the
eight Chap:) & in the rest which
follow, wee must remember that
we speake of things proper, and
peculiar to the people of God,
who (as *Eagles*) doe follow the
carkase of Christ himselfe, in
whome dwelleth that Soul of
truth.

truth, God himselfe bodily. A man resolved to goe into some strange Countrey (and that with purpose never to return) cannot but have (within himself) a great conflict in this resolution, to forsake freinds, acquaintance, &c. But at the last (being strong in resolution) he biddeth them all farewell: Even so it is with the Child of God, intending this progeffion; For to his flesh it is greivous to part with profits, & pleasures, naturall wisdome, and humane speculations; so deare unto nature are all sensfull and rationall acquaintance, till at the last, (as Theologically saith that Divine poet *Dubartas* of *Abraham* in the forsaking of his Countrey) he concludeth, it must be so, for so the Lord commands; A carnall man or carnall stands; But for all
reason

reason, faith sufficeth me; who lodgeth with God, shall never houselesse be. But that this farewell may more plainly appeare, wee will particularly consider in it three things.

First, the things whereof he taketh his leave or farewell.

Secondly, the manner how he taketh his leave.

Thirdly, the arguments whereupon he groundeth this his resolution.

The first is twofold, that is, first from sensuall things; Secondly rati-
tionall contentments. The sensuall contentments do for a long time detain and retain the heart of man; And that by reason of the variety of that vanity, in our subtil and diabolicall invention: So that our heart as a ball is tossed to and fro from vanity to vanity,
through.

through our manifold inventions,
as with so many several rackets, &
can find no rest. Thus was it
with *Salomon*, in the time of his
vanities; till at last he found all
vanity to be vexation of this
spirit; then did he take his far-
well of such Sensualitie. And
this was the case of the prodig-
all Sonne; but at the last he did
take his farwell & went towards
his Fathers house. This forsake-
ing of Sensuality, is called a mor-
tifying of the Members, and a kil-
ling the deeds of the body. And
though this forsaking of sensual-
lity, and sinfull pleasure, be a
thing grievous to flesh & blood,
yet is all such contentments, con-
temned of the man in this pro-
gression, and he casts them off
as dung, or as dogs meat: & in the
resolution of his heart, voweth to
have

have no more cohabitation with such Companions. And having taken his leave of this false friend sensuality, it may be, he doth for a while stay in the Wilderness, of mortality, civility, or religious formality, in some or all of them, as to his reason seemeth best.

This man while he here stayeth, may be said to be come from *Egypt*, of beastly and brutish sensuality; but yet this man is farre remote from *Canaan* the land of rest.

Now while man is established in any of these wayes, I judge him to be as it were in the Wilderness of rationally contentment. I call it rationally, because the reason of man doth conduct him into this way, of what kind soever it be, if it be past sensuality; but in the sensuality reason is no guide,
but

but only blind affection, pricked forward by the organically power of the sensuall exercise. And this rationally condition, I the rather call a Wilderness, because, as in a Wilderness, men often loose themselves, and can find no way out; but supposing (after long travell) that they are near the place where they intend, are in truth further off; so it fareth with many, yea with all such as walk in the way of reason and humane understanding, they loose themselves in the woods & bushes of their deep and learned speculations, so that the longer they travell, the further they are from God and rest in him.

This rationally Habitation is also twofold, in respect of the subject matter, in and about which it is occupied, *viz.* humane or divine.

And

And in taking a farewell of both these parts of the rationall contentment ; in this especially doth the Child of God outstrip the naturall and verbal professor. For the naturall preffor (for so I call all brain-sick disputers) taketh a cold farewell of the sensuall life only, or rather he exchangeth his grosse sensuall life into a more close sensuall life; and communing partly in conceit , and partly in truth, out of the fleshly and sensuall life, he now ariveth in the Haven of some speculation or knowledg, either in things humane or divine, or in both : So that this man (by vertue of his knowledg) can dispute and reason of the outward and bodily part of Gods worship : he can discourse of white and black, round and square , of kneeling
and

and subscribing, and run an infinite discourse against Antichristian Government: and this rationall discourse he calleth the language of *Canaan*; Indeed so it is the language of *Canaan*: for other land of rest his heart knoweth not, then what ariseth from these things wherein he is established. This speculation is his *summum bonum*, and from this his knowledg and his working, he deducteth notes and markes of his unfit faith (and reall fidelity) supposing and imagining, that he believeth, which faith never faileth him, till he stand in need of it.

But the true Christian taketh his farewell, as of the sensuality, so of all rationall contentments, and biddeth all comprehensibleness farewell, as being too weak and unworthy for his soule to
have

have society withall. And so becometh more strong in desire, then curious in speculation, and longeth more to feele communion with God, then to be able to dispute of the genus or species of any question humane or divine, and thus in depth of desire, is humbled in the highest degree of knowledg, and presseth to know God in powerfull experience.

This man doth no longer commit sacriledg or spirituall whoredome in the secret of his heart, either with knowing or doing, (though his knowledg be great, and his obedience surpassing many) but is truly nullified and made nothing, and so is become a foole in all fleshly wisdom, having nothing to glory in, but only the Lord.

Secondly

Secondly, we are to consider, the manner how the heart taketh this fare-well, from the sensuall and rationall life.

It is not by going out of either, but metaphorically; that is, the heart denieth to receive any contentment from either of them. We are to know that the Christian can use the Objects of his senses, as though he used them not; and so the world, and the things in the world; he being in the inwards of his heart, truly gone, and separated (in his affections) from all created good. So that this man doth not Stoically refuse the lawful liberty of any Creature that God hath made; but whereas before they were as Lords over him, and as Gods to him, now he is Lord over all Creatures, which God hath given him

him for his use, and himself truly subject to God in Christ. Nor doth he madly despise the use of reason, or contemn the exercise of the understanding (as some would infer) but now he useth reason, and art as only hand-maids and attendants to Divinity and Divine knowledg; and so keepeth reason under, that if (with *Hagar*) it will be bearing rule, he in the wisdom of God like *Sarah* will cast it out from having any Dominion. So that this man doth use his reason to confute, and confound the Arguments of them, that would have reason Lord over our faith, and such as would establish reason as the chief good.

And now (this mans reason being subdued) he is ten times more reasonable then he was before,
for

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for now his reason doth keepe
her true lists and limits. So hath
reason her true use in all species,
and comprehensible things, in
which she fits in man as Lord;
and also (in respect of her sub-
jection) there is a free passage for
the soule in pure act, to breath
unto God in strength of desire,
and so to communicate with him
as he shall be pleased to reveale
in his own time.

This humble use of reason hath
St. Paul respect unto, When he
confoundeth faith and reason,
making them both as one, *2 Thes.*
3.2. for then is reason one with
faith, when it is subjugated to
faith; otherwise faith is a thing
above reason.

We see then, that the Christi-
an farewell to the sensuall and ra-
tionall life is not absolutely to
be

be considered, but respectively. It is not a shortning of a mans life, to avoid the world, nor a refusing the use of means, to rectifie reason.

The 3. and last point to be considered, is the Arguments whereupon the heart resolveth this farewell. The Arguments are deducted from privation; for the heart considereth what it hath lost, and it findeth that the lost is no Creature, nor any comprehensible thing, but a Creator most incomprehensible; so that the heart must needs passe from every other thing, and re-aspire to that which it hath lost.

Secondly, the want of comfort in all other things wherein the heart hath been established; for thus the heart or soule reasoneth against her. 2. Enemies: sensuality,
and

and rationall formality. You never could give me any stable contentment, &c. *ergo*, I must needs bid you farewell, &c. So that the Arguments moving this farewell, are very forcible, as may be shewed in the amplification of them; but I'll leave it to be understood: But least we should deceive our selves in the conceit of this farewell, (remaining still on our old condition) I shall in the next Chapter declare the signes and Symptomes of this farewell.

CHAP. 10.

Shewing the signes of the Christian farewell.

HAVING declared this farewell, it remaineth in the tenth place, to shew the signes and

and symptomes thereof. For such is the nature of man, that he no sooner heareth that such a farewell should be undertaken; but by and by he conceiteth, that it is in him accomplished; although he be more firmly, and unmoveably settled, (in these things which he should forsake) then formerly he hath been. That the signes may better appear, we are to remember three things which are forsaken, viz. the sensuall and the rationall life, as in the former Chapter: for the Symptomes of the forsaking, have reference and agreement to things that are forsaken.

First, let us speak of the signes of the sensuall forsaking, and they are in number three. The first is the withdrawing of our hearts, from the exercise. I say
the

the withdrawing of the heart; for though mans senses be still exercised in and upon their proper objects, yet is not the life sensuall; for the heart taketh no contentment from any such exercise; but is still (for the most part) exercised in a more transcendent Communion, even with God and Christ; whereas the sensuall euer hath his hearts contentment from his sensuall and sinfull exercises, and other contentment hath he none, insomuch, that when such pleasure and profits faile him; his very heart doth faile, and his soule is filled with heaviness. But the man which hath taken his farewell from the sensuall life, receiveth no cordiall content from any sensuall exercises whatsoever.

This withdrawing of the heart,
is

is not unaptly pointed at in the speech of the spouse, *Cant. 5. 2.* I (saith she) sleepe, but my heart waketh: so it may be said of the true Christian; he is sleeping, looking, hearing, tasting, eating, drinking, feasting, &c. but his heart is withdrawn, and is rejoycing in God his Saviour, and his soule is magnifying the Lord. Contrariwise, those men, whose hearts are not thus withdrawn, they are so drowned in their sensuall exercises; that they forget both God and his people, as the Prophet *Amos* doth signifie unto us at large, *Amos 5. vers. 3. 4. 5. 6.* but the man whose heart hath entred into the forsaking of sensuality, hath his only content in God, as is aforesaid.

The second signe of this farewell, is the true content, that
th

this man taketh in hearing his sensuall life reprov'd in every particular, yea, though he knew himself particularly spoken to; this man loveth the rod of correction, and can most kindly kisse both the reproof and the reprov-er, and that not with the hypocriticall kisse of *Judas*, as some who will seeme to kisse reprehension, till they see opportunity, to be revenged of the reprov-er, to whom they secretly say in heart, as *Ahab* did, have I found thee oh mine enemy. I need not stand to amplifie, how unwillingly sensuall sinners entertain reproofe; the common unkindness which all faithfull reprovers find at their hands; as also the usuall advancement and preferment of flatterers, and time-servers, is a sufficient demonstration, how ill they

they brooke reprehension. But it is far otherwise with them which have forsaken their sinfull and sensuall life, for they love to be smitten with a righteous hand, &c. The example of *Fragan* the Emp. is worth the remembring; who desired nothing else of old Mr. *Plutarke*, but only this, that he would plainly reprove his failings, and withall told him, that when he seemed angry, he would not have him to think that it was at him for his reproofe, but at himself for the fault requiring such reproof; but alas! we have few such *Fragans*, and as few *Plutarkes*.

The third symptome, is a quiet acquittance from the Court of our own Conscience, in the day when reason holdeth her sessions, by the evidencce of morall truth, which is thus to be conceived; there is in man a power of reason and under-

H

stan-

standing, and this reason of man is sometimes more free and fit, (being freed from the incumbrances of the unruly affections to judge & determine according to evidence, that is, according to the light of morall truth made known, either by reading, or hearing, or by depth of solid meditation: now if in this day & hour (when thy reason shall be awakened) thy Conscience do not torment thee, but speak peace & quiet unto thee, this is an Argument that thou hast taken thy farewell of the sensuall life. For of this be sure, that either thou hast taken thy farewell of the sensuall life, or else thy Conscience doth torment thee, or else thy reason is a sleepe, and cannot heare the voice of morall truth.

Now come we to shew the signes of forsaking the rationall contentment, which is that where in the
true

true Christian doth outgoe the morall honest man. And these be in number 4. First, an undoubted resolution of a negative condition; that is to say, the soule or heart of this man is fully resolved, that all comprehensible acts and things, men and meanes, are no way able to give it peace, and that not only of those things wherein it hath had experience; but also in whatsoever new invention it may heare of in time to come.

The second signe is a firm perswasion affirmative concerning the true happines to consist in God, and only in him: which firm perswasion begetteth such a patient waiting as sheweth forth the very seeds of faith to be in the heart: and this soule will rather chuse to dye in this desire (if God refer its request) then be brought to rely upon any

comprehensible good, by any humane perswasion.

A third signe is a great and unspeakable admiration, which is wrought in the soule, to consider the passages of all opinions, and the termination of all difficulties: together with that sweet beholding (with the eye of faith) all things extracted out of one thing, and in one to see all. As most divinely saith this *Akempis*, he to whom the eternall word speaketh is freed from many opinions, which freedom begetteth a great admiration in the heart in which it dwelleth. The 4. and last note, is a most profound silence, concerning all curious inquisition and discourse; this man pondereth much in his heart, but prateth little with his tongue, he is now swift to hear, and slowe to speak. And this is that by which in a most speciall manner, he differeth

eth from the wordie & windy professor. And this is a sure testimony, that this man hath taken his farewell of his deceitfull and deceiving reason.

CHAP. II.

Shewing the true Harbour, or Haven of the Hearts Anchorage.

HAVING declared the hearts progression towards happines, her farewell to all false flattery, and the Symptomes of it: it remaineth that we shew, what is the haven or harbour of the heart. This hath been negatively signified, and affirmatively insinuated in all our former passages, in that we have laboured the bringing of the heart from all and every comprehensible thing: The which now I intend more punctually to resolve (with as much

brevity as may be.) The haven or harbour of mans heart is God. And nothing under God, nor nothing besides God, nor any joynd with God; but purely God nakedly revealing his Fatherly face in Christ unto the believing soule, uniting himself unto the soule, and the soule unto him, in pure act of hyperbolicall, and incredible Communion, which is rather felt by experience, then known by discourse, and is more reall then verball. This beholding the beauty of the Lord is that one thing which *David* desireth above all things. *Psalms*. 27. 5. It is the pleasant face of God, and it only which can put gladnes into his heart *Psalms* 4, and again, he hath nothing in Heaven or in earth but only God, *Psalms*. 73. 25. He whose name is the Lord of Hosts is the Portion of *Jacob*, *Ier.* 10. 16. to him the righteous fly for safety, *Prov.* 18. 10. these

these are the people which are kept in perfect peace; whose minds are stayed in the Lord, as saith the Prophet *Isaiah*; 26, 3. nor let any question, whether any thing save only God, can be the stay of the heart; for the reasons declaring this truth are invincible. And first God only can be the haven of mans heart, because he only is that infiniteness which the heart desireth. For this we are to know, that mans desires are infinite and endless, not triangle, as is the figure of the heart, but infinite according to that goodness which it once lost, in losing God; and hence it is, that all Creatures are unable to give it any stable contentment, because all comprehensible things are of a finite condition, God only can accomplish this rest, because the longing of the heart is only in him.

A second reason is this, God is a
H 4 spirit.

spirit, and therefore most fit for the soule of man (which is spirituall) to cast anchor in: all other things, are too shallow waters for the ship of mans heart to ride in; for the soule must needs arrive in a haven which is a spirit, because it is spirituall. And thus both by testimony of Scripture; and reason, it is clear, that God himself must needs be the hearts harbour. The consideration whereof, doth teach us these uses. First, it doth declare the naturall blindness and Idolatry of mans heart, in that its earnest seeking of rest in a created subject or object. Alas! man seeketh nothing more then rest, as was shewed in the second Chapter: but how, some in wine, some in women, some in wit, wealth learning, religious exercises, &c. as the blindness of the understanding doth direct; whereas all these are but so many whorish inventions
of

of mans Idolatrous heart, which secretly placeth a God-head & deity in these comprehensible things; but we see that God will not give his glory to another, and therefore denieth the heart, rest and peace, till it come out of all such.

- A second use of this is, to declare the reason why the professors of Religion are so covetous and so close-handed; namely because that knowledg which hath filled their braines, hath not power to satisfie their hearts, and that because it is not God, but a speculation of God, so that though they seeme full; yet are as empty-hearted as the vaineſt man that liveth, and are as apt to entertain every way of gain or glory, in hope to satisfie their restless soules. For what this peace of God which passeth understanding is, they never knew, nor can know, because they are so busied in their witty work.

working, and understand not what it is to become fooles. Lastly, this should teach all to enquire what is the Haven or harbour for their soules, and not to set down their rest, till they be certainly arrived in the God of peace, and are made one with him, in experimentall acquaintance through Christ. But when thy soule shall cast Anchor in God, thou shalt feele and find many sweet and heavenly fruits following, such as is peace in God and joy in the Holy Ghost; together with sweet comfortable and constant contempt of the world; as I will briefly touch in the next and last Chapter.

CHAP. XII.

*Containing the Symptomes or signes of
this true happinesse.*

THe last member of this hearts
happinesse remaineth to be
shewed, in declaring the signes of
the anchorage of the hearts ancho-
rage. And they are in number 4.
First, the hearts reall rest. I say reall
rest, to distinguish it from all verball
and Imaginary rest, which man sup-
poseth to have obtained, in created
and comprehensihle things, of one
sort or another. For, as things re-
all and in true being, do differ from
things Imaginary, and as true natu-
rall acts do differ from dreames, so
doth the peace of that heart (which
is establisht in God) surpassse all the
peace of naturall men, in their sen-
sualities : and all verball professors,
in

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in their severall formes of religious exercises. The truth of this reall peace appeareth, in that it addeth joy in tribulation, as *St. Paul* sheweth, *Rom. 5.3.* and in that it is able to stay the heart and minde, *Phil. 4. 7.* Such is this peace, that it hath enabled the godly to contend with, and to overcome many potent adversaries: for proof of this peace, see *Prov. 18. 10. Isa. 26. 1. 2. 3. vers. Psa. 116. 7.* And that this is a reall peace, will further appeare, in that it recalleth all the worldly wandrings of the heart, and setleth the mind: as will be shewed, in the restraint of the appetites, The consideration of this first Symptome, doth serve to teach all restlesse, and wandring hearts, that they are not arrived in the Haven of true being. Let us professe what we will, know what we can, practise in religious exercises, till nature be spent; yet if there
be

be a restlesse heart, coveting and longing for more gaine, more glory, &c. this man hath not knowne the peace of God; but the peace which he hath (if he have any) is a peace of his own framing, and is attended with continuall insatiety.

The second Symptome of the hearts arrivall, is the joy which it possesseth. *Maries* heart doth magnifie the Lord, and her spirit doth rejoyce in God her Saviour; the Kingdome of God is joy, and how can they but rejoyce, in whom it dwelleth? yea, such is this joy as it wipeth away all sorrow (in respect of that feare and torment which was in the conscience, arising from Gods wrath) from the believers eye. I say not all sorrow, for now this slavish sorrow (arising from fear) being done away, there is begotten another kinde of grief in the soul, *viz.* a grief because the
soul

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soul sinneth, and not because it shall be punished; For the love of God hath cast out this fear. So that this joy is a joy most unspeakable and glorious. And this joy is that which Reverend *Ward* (in his book called *the life of Faith*) doth so extort (as it were) from a Christian: for he saith plainly, that he will not believe, that Faith can be without joy. And certainly, that joy must needs be great, which is no other thing, but God in power, making glad the heart of man. We see how greatly our affection of joy is moved and stirred; with almost vnspeakable delight, in the reall partaking of some earthly endowmēt. Judge then, how much more are they enlarged with joy: which not verbally, but really, communicate with God; and have by faith a true tast, and sure earnest of all heavenly preferments; which *St. Peter* calleth *an entrance into the*
ever

everlasting Kingdom of our Lord and
Saviour Iesus Christ; and this is ad-
ministr'd (saith he) abundantly. And
some Divines (setting forth this
happines) say, that the beleever hath
one foot in Heaven, as old men have
one foote in the grave; and wicked
men one foote in hell.

The use of this point, is to add
sorrow to the sorrowfull, but not
to such as are filled with godly sor-
row, (because they sin against their
loving Father) but this augmenteth
the sorrow of such as are filled ei-
ther with worldly sorrow, or with
slavish and distrustfull sorrow; For
all such sorrow bewrayeth the want
of faith, for (as Mr. Ward saith,
such before alleadged) *such as is our
Faith such is our joy*: and by conse-
quence, *such as is our sorrow, such
is our unbelief*. That is, if our sor-
row be worldly, or slavish, and dis-
trustfull. Such men as so sorrow,
may

may well be told that they have Faith, and so they may rest (as a man in a dreame) and suppose they have Faith; but God giveth his children such a Faith, which bringeth forth such true testimonie with it, that men, nor devils cannot prevaile against it: & such a faith as justifieth the sinner before God, and giveth him inward peace toward God in Christ. And to speak more plainly, though the degrees of peace and joy may be extenuated, yet the testimony of its being in nature still remaineth so strong, that the child of God can ever say: (yea when he feeleth God to be withdrawing himself) *my God, my God, why hast thou forsaken me.* And in this might of Gods absence. he remaineth confident, that though sorrow be over night, yet joy will come in the morning: So that, though the Lord should seeme to
kill

kill him with unkindnes, yet will he put his trust in him, knowing that (for all this) his Redeemer liveth. yea, in spight of infidelty, his Redeemer liveth; and my God hath hid his face, and such like phrases are most frequent with the faithfull,

The 3. Signe is a generall restraint of all mans appetites. And here we are carefully to mark two things.

First, how manifold mans appetites are.

Secondly, how farre they are restrained.

The appetites of man may be comprehended in 3. Heads, That is, into appetites, cordiall, ratiōall, sensuall. The cordiall appetites are most of all restrained, the ratiōall appetites are lesse restrained, and the sensuall are least of all restrained, yet all restrained in some degree.

To enlarge these three points a little.

The

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The cordiall appetites, or the naturall longings of the heart, though they move in man most strongly, yet are they most hidden from man, and where a man doth sensibly perceive the appetite of his heart once; he perceiveth the rationall ten times, and the sensuall ten hundred times.

This appetite of the heart, is nothing else but a silent mourning of the Spirit, for its proper good, which is God, as it was shewed in the second Chap.

Now then it must needs follow, that when the heart hath met with God, and is arrived in him, it must follow, that this appetite of the heart, must be very much restrained; being in a manner full, through the fulnesse of God; in which it is established.

The

The second appetite is the rationally, that is, the wandering of mans mind, in desire of the comprehensible goods, according to the determination of the understanding. This appetite is more discerned then the former, though it move not so strongly, and the reason why it is more discerned, is, because the object of our understanding (upon which this appetite worketh) is comprehensible: so that the mind no sooner moveth, but the whole man is for the most part alwayes acquainted with it, except only at such times as the sensuall appetites work more strongly, *in eodem puncto temporis*, in the same instant: Now this rationally appetite, being variably, and often exercised by reason of the strong cry of the heart, (expressing its discontentment to the understanding, in a perpetuall cry of emptiness) must needs be very much
re-

restrained, because that moving of this appetite, (the hearts emptiness) is now supplied.

The mind of man hath a naturall motion, for its own delight and recreation as it were, and this appetite still remaineth in the mind of man; but that motion which was violent, from the cry of the heart, is now restrained, so that the appetites of mans mind, are nothing so unruly, nor so forceable as before; for all the unrulines of this appetite is subjugated and subdued, in the peace of the heart.

The 3. and last appetite, is the sensuall, and this is least bridled, because it is most exercised in relieving of the outward man; notwithstanding the inordinateness of this appetite is brought into a very comely *decorum* and order.

So that now the sensuall appetite

tite can with much more easiness, and contentednesse be denyed the object of its desire; yea, the sensuall appetite can in a good measure be content, with what is most repugnant to its desire; as with hunger, cold, nakedness, yea and with death it self, such is the wonderfull working of the hearts quietness, it requireth a volumn to expresse, how it rectifieth and ordereth the whole man.

The use of this lets us see, that whereas all the appetites are unrestrained, the peace of the heart is not attained.

The fourth and last Symptome is, such Eucharisticall love; love arising from a thankfull heart, extended first to God, then towards men.

And

and it is to be noted, that it is love arising from thankfulness, that is, from a thankfull heart to God, because that his everlasting love in his Christ, is made known to the heart.

This man doth not frame him-self to love, and to do good duties, that so he may have somewhat to thank God for, vain-gloriously, as did the *Pharisee*: But being assured of Gods love, doth stand bound over again to God in love; and thus out of a thankfull heart, standeth knit to God, and to the obedience of his Commandements, saying in his heart, O how I love thy Law, and every particular of it.

This love of God shed abroad in his soule, doth cut down self-love; so that now this man is for God, and his Neighbour, to all and every

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every such services , wherein he
may glorifie God , and do good
unto men ; so that it is as
his meat and drink to be
doing of the will of
God.

F I N I S.
